DUTY OF ST. LOUISANS; The City's WORK FOR CHRISTIANS; The Missionary TRUE CHRISTIAN CHARITY; Harrison, Harrison,



THE REVEREND FATHER J. M. KIELTY, Pastor Holy Angels' Parish.

STORMS LURK WHERE SKIES ARE BRIGHTEST.

Encouraged by Favorable Winds, Thoughtless People Sometimes Let Their Ships Stray Too Far.

The Reverend J. E. Woodward of Bridgeton preached last evening at St. John's Mothodist Church on Acts xxvil, 13, 14:
"And when the south winds blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete, but not long after there arose a tempestuous wind called Eurociydon." The sermon is partly as follows:
"Paul had suggested that this voyage would be a dangerous one, and urged a stay at 'Fair Havenn,' which, though not a commodious seaport, was a safe one. But the sailors paid little attention to him. The anchor was lifted and they drifted out to sea. Soon the south wind ceased, the storm enwrapped them and for fourteen days and hights they suffered privation and want.

"How often these flattering breezes fan us into delusions and hide from us even the possibility of a coming storm. Appearances are deceiving, and cannot always be relied upon. Wise men once thought the earth was flat. These were intellectual men, but they needed more light on their horizon. Certain appearances mystify us, and because we cannot weigh them in our own balances, of measure them with our own yard sticks, we think they belong only to the supernatural. The seamen could see no truth in Paul's prophecy because of present sunshine.

"This pleasure of a season is too apt to

od it pleases the people because it is so it to live a Christian there.
"What a marked contrast in the wheatden vessel, with flying colors, leaving in havens, driven gently by the south ands, and the tempest-torsed, beaten and token ship in the relentless hands of Euclydon. Just so sudden is the decline of weeked human life. The beginning is ill-freighted and fair to behold, the end is apply-handed and destruction."

HUMILITY THE HIGHEST WISDOM AND STRENGTH.

The Reverend Alfred F. Smith Says a Self-Abasing Disposition Disarms All Opposition.

The Reverend Alfred F. Smith, pastor of the Reverend Airred F. Smith, pastor of the Methodist Episcopal Church, South, at Mirkwood, Mo., preached yesterday morning on "Humility," taking as a basis for his theme I Peter v. 5, 6: "Be clothed with humility, for God resisteth the proud and giveth grace to the humble. Humble yourselven, therefore, under the mighty hand of God, that he may exalt you in due time."

"It is a great mistake of unspiritual minds to regard a self-abasing disposition as a weakness. The penetrating look of wisdom sees in tasks and problems what bold folly does not consider till it is too late. So we have come to say that fools rush in where angels fear to tread. Many a weak man aspires to take on himself responsibilities which if they were granted him to test would hopeleasly crush his spirits, his inadequacy becoming so painfully manifest both to himself and to his friends. If only we knew we would lift hands of gratitude continually for the gentle fingers of destiny that keep us out of roads too steep and too long for our strength. But, strange paradox it is, yet true, whoever gets a fair glimpse of the difficult ascent and falls back weeping for strength which he knows he has not but yearns to receive, keeping still his eye upon the summit and invoking higher powers to aid him, comes at last to the peak. It is biblical truth and hunders himself by thinking that humility a weakness.

"On the other hand it is the weakness." On the other hand it is the weakness. "On the other hand it is the peak then I am strong." Let no one ever deceive himself by thinking that humility and is the rich land. The mountains mad and hand it is the weakness. "On the other hand it is the weakness." The range of the thinking that humility and is the rich land. The mountains mad is the rich land. The mountains mad of a basement or obscurity. The raln goes down and seeks first the roots of the treshol of abasement or obscurity. The raln goes down and seeks first the roots of the treshol of abasement or obscurity. The raln goes down and seeks first the roots of the rese that being lifted to their hough it may come to rustle undried and wind. The graces that being lifted to their boughs it may come to rustle undried and wind. The graces have high provided in a fuller and multiplied life. Humility has a center, from which it hangs lifted to the roots

that you reverence holiness, bow before power and yearn for love. If you will, he can and will take you in his arms and carry you to the highest places in his kingdom. He will teach you his truth, impart to you his strength and clothe you with his glory. He will exalt you in due time. And when he has lifted you up, he will never remind you of the shame that was once yours, as it is said they do in some charitable institutions. A child being found in the streets begging is received into the institution after his picture is taken in his rags and dirt. After he is grown and educated, about to leave the kind hands that have saved him, he is handed a parcel and asked to promise never to part with it, but to keep it as a reminder of his former state. It is the picture of his childhood and disgrace. Far different is the exaltation given through Christ the Savior to those whom he has redeemed. The greatest homor there will be for those who were the humblest here, and the confessions of need and sin made here will be mentioned again no more forever."

FATHER KIELTY'S PLEA FOR ST. LOUIS ORPHANS.

Says Giving of Alms Should Never Be Accompanied by Ostentatious Display.

The Reverend Father Kielty, pastor of the Holy Angels' Catholic Church, preached we think they belong only to the supernatural. The seamen could see no truth in
Paul's prophecy because of present sunshine.

"This pleasure of a season is too apt to
soothe us, and we often build our faith upon
it and call it a theory. One theory is a
young man, who, being warned of the
breakers ahead, says: 'No, I must not bide
my time watching for trouble.' Or a young
woman whose career is rapidly approaching
distriction. Speak to her, and what an
apswer: 'Ob, no, my theory of life is sunshine, and 'you must not advance an idea
that would detract from my beauty.'

"We enjoy flattery. Let some one smile
as the speed of our ship and it pleases us,
hat let them shake their heads in question
and we are vexed exceedingly. These danstroug delusions creep into some churches,
and it pleases the people because it is so
easy to live a Christian there.

The everend reactly, pack of Catholic Church, preached
yesterday morning on the subject of almsgiving. He said, in part:

"On next Sunday at all the masses in this
church you will be called on to contribute
the original toward supporting the orphans. The wants of these orphans are to
be supplied from the resources of your
alms-giving. For these orphans a home has
been provided, where tender foster-mothers
is not the result of human force
nor of secular power, nor is it purchased by
cold or silver. It is a spark of that eternal
love which influences the soul and makes
it ever solicitous for the good of our neighthe original toward supporting the orphans. The wants of these orphans are to
be supplied from the resources of your
alms-giving. He said, in part:

"On next Sunday at all the masses in this
church you will be called on to contribute
the original toward supporting the orphans. The wants of these orphans are
or phans. And the love of their natural
structure.

"We enjoy flattery, Let som able to clothe, feed and educate them. Some of them attain important positions in after-life as merchants, teachers, magistrates and civil officials. Asylums for the poor erected by the State fall in their purpose if not directed by the charity to which we are indebted for our institutions. Exterione shows this. The splendor and extent of these structures contrast very strangely with the neglect of the inmates by those who are charged with their administration. When charity is wanting and wanting it is where the true faith does not exist; when Christian charity is wanting, no doubt a good administration will

by those who are charged with their administration. When charity is wanting—and wanting it is where the true faith does not exist; when Christian charity is wanting, no doubt a good administration will enforce punctuality and exactitude—all that can be demanded of men and women who receive a salary for their services; but one thing will be wanting which nothing can replace and silver and gold cannot buy—that is love. But you may ask me, have—I no faith in philanthropy? No; for it has been found that philanthropy is only the faise coin of charity.

"As the obligation of paying tithes is no longer in force amongst us, I wish to remind you that you are not on this account exempt from the duty of alms—giving.

"The orphan report has been placed in your pews, so that you may see what has been contributed by the respective congregations, and how it has been collected. In other places house-to-house collections are made by persons appointed for that purpose. This mode of collecting the alms for the support of the orphans you have practically declined to adopt, preferring to bring your alms with you to the church and deposit them in secret, as known only to God and yourselves. In so doing, you are carrying out the injunction of your Savior, who says, 'Take heed that you do not your justice before men, to be seen by them, otherwise you shall not have a reward of your Father who is in heaven."

"He tells us that when we give alms we should not sound a trumpet before us. Our Lord detests hypocrity, and a hypocrite, as you know, is a person who intends one thing in his heart, and pretends something else outwardly. Christ is truth, simplicity, sincerity itself, wherefore he hates all falsehood and duplicity.

"At no time of the world's history has a hypocrite been regarded as a lovable character. It has been said that hypocrites smile with their faces, and fatter with their more.

"Our Lord in his Sermon on the Mount tells us not to let our left hand know what our right hand does when we give alms, we should avoid ostentati

man's miseries and clothes himself in the livery of the poor and distressed—he ennobled poverty.

"In the world of to-day as well as in the world into which the Savior came nearly 2,000 years ago, riches, wealth and possessions are worshiped and idolized to the ruin of gouls and the dishonor of God. 'Idolized' because they are sought as an end in themselves, and not for the common good, but exclusively for the individual; where accordinely wealth is acquired by fraud and oppression of the poor; where the laborer is despised by the capitalist as the vanquished is by the conqueror. In the New Testament Christ makes aims deeds in those who are able to perform them an absolute condition of salvation. St. Paul exhorts the faithful to lay by every week something for the needs of the poor; and the numerous religious orders which devote themselves to the care of the poor prove that the spirit of Christ and his apostles still animates the church. We are then bound to the poor by the sacred bond of religion; and to make this union closer the Savior had chosen their state for his cwn, selected his apostles from among them and inculcated the obligations of giving alms.

"Let, then, the love of Christ ever accom-

"Let, then, the love of Christ ever accom-"Let, then, the love of Christ ever accompany your almsgiving. Bt. Paul teaches that if we should have distributed all our possessions in food to the poor, and if we should have given up our bodies to burn, and have not charity, it profits us nothing. Such an exhibition of generosity, allow me to say would be very uncommon, and practically, almost impossible in a person destitute of the charity of Christ and any love of God. It is theoretically possible as proceeding from compassion for the physical sufferings of others, and would not be absolutely without merit as coming from a good impulse, and would undoubtedly beneat the persons who were fed in a material

A H. Ford.

· erend Alfred W. Smith.

♦ the poor now and then, and observes the amenities of religion. But he forgets
 ♦ that these things were done by the Pharisees, upon whom the Savior pronounced

♦ place, without one jot of concern for their scientific validity,"—The Reverend S. C.

here and now and as much lost as ever it will be anywhere. Christ came to see ◆ and to save, not that which would be lost, but what was already lost. Men are ◆

force punctuality and exactitude, but one thing will be wanting which nothing • can replace and silver and gold cannot buy—that is love. But you may ask me, •

secularize the spiritual."—The Reverend S. B. McKenzie

sense. But it would be of no spiritual benefit to us in a spiritual sense, if unaccompanied by any desire to benefit their souls, or any love of God. Not even if to save the lives of others and for temporal ends, we give our bodies to be burned. It is on record that in the days of the apostless a philosopher, to obtain an immortal name, threw himself at the Olympian games on a pyre to be consumed, as Lucian, an eyewitness, testified. Or were one to commit oneself to the fire for the faith of Christ, while at the same time keeping hatred of one's neighbor—that martyrdom profits nothing, for it is then without charity, and profits nothing. God estimates by charity all we do, even martyrdom itself. This much St. Paul says to show the necessity of charity."

THE DUTY OF CITIZENS TO THE NEW ST. LOUIS.

Rabbi Harrison Discusses Historically Civic Obligations and the Present Needs of the City.

At Temple Israel yesterday Rabbi Leon Harrison spoke of the needs of St. Louis in preparing for the World's Fair. His discourse, in part, follows:

"I would speak to you on civic ethics, the patriotism of locality, the duty of fashioning our municipal home into the ideal city that is to be.

"In these days poetry and heroism, unselfish fidelities and coveted renown, seem to shun the grimy muncipal atmosphere. The subject is rather a stench in fastidious nostrils, especially in these modern days, especially in the swarming human beehives of our own America.
"In ancient times the city practically was the state. Men gloried in their home cities. Think of Rome. Think of the world-wide empire swinging around that municipal center, bearing that imperial name. Think of Jerusalem, the civic name that meant tears and blood and anguish of soul and supreme ecstasy.
"Until the very dawn of our own century." supreme ecstasy.

Jerusalem, the civic name that meant tears and blood and anguish of soul and supreme ecstasy.

"Until the very dawn of our own century the city and its life gradually became more and more subordinate to the dominant rusticity. It has been remarked by Albert Shaw that Australia to-day, with a populaton equal to that of Amerca at the Revolution, illustrates the reversal of conditions. The thirteen original colonies were overwhelmingly rural. The Australians, though scattered over an immense continent, are overwhelmingly congested into cities. With this century concentration rules. Now the center of gravity has shifted to the towns. The problems of civilization must be solved in these huge conglomerations of men.

"Our theme, therefore, so far from being straitened or local, is typical and farreaching. It considers the nerve centers of contemporary history, the industrial army, the numerical majority, the nests of culture and of crime, the political battlefields on which ascendency shall be determined for the best or the worst elements in our national life.

The true American patriot, who rincerely and intelligently loves our incomparable country, will take more than a passive interest in our civic problems. Europe is cynically watching our municipal misgovernment and civic corruption. The weakest link in our common bond of union is the municipal link. That is the test, that is the gordian knot. If you are a patriot, then local work, municipal enthusiasm, civic unselfishness, that is patriot sem, civic unselfishness, that is patriot ism.

"The crusade of to-day that should be preached in America from the housetops, the holy war, is the clean fight for the honesty and efficiency of our city governments, and the conscientious selection of decent and incorruptible men of honorable standing to be our Mayors, our Aldermen and civic officers. This is a field for our young men of education and spirit. This is public spirit. This is primary morality. And this is the spirit of our Hebrew fathers who placed together in Aaro

disinherited ones of the earth, for the alien millions without our gates.

"God has chosen Americans for political leadership, as of old by the same natural selection he chose Israel for religion. And though on the large scale we have not been found wanting, yet in the narrower range of local duties, of neighborhood ethics, we have sunk beneath the level of our transatlantic sister nations.

"Yes, we, who pride ourselves on outracing the calendar of years in schlevements, are now only where England was before the Reform bill of 1835, in our municipal government. She, too, had corruption, inefficiency, misrule. And to a giant's task she turned a giant's strength. Review the story of London, of Manchester, of Glasgow.

view the story of London, of Manchester, of Glasgow.

"We can do as well, do better. Wonderful in ingenuity, in intelligence, in administrative skill, yet so ill-equipped in this petvo chievement of local interest, we burn up our energies in the daily race and tug of war. We would rather be robbed a little than neglect large private interests, that the public may gain what we individually lose. And then we blame the foreign element—a little of the 'Knownothing' political bigotry sticks in us yet. We blame the Irish, the Germans, the Italians, instead of scoring the fastidious native who scorns to soil his dainty fingers in the mire of city affairs, who leaves politics to the thug, while he prefers comfort to conscience and fings his political birthright into the public gutter.

while he prefers comfort to conscience and flings his political birthright into the public gutter.

"I speak especially to my fellow-townsmen. I speak as a religious teacher and as a citizen. If we should love our neighbor as ourself, then we should love our neighbor as ourself, then we should love our city more than ourself. for it contains ourself and our neighbor, too.

"Our city sits on the waterway that cleaves the nation. We are North and South: New England Puritan and Virginian Cavaller. The rugged West here meets the conventional East. We have some French blood and more German blood in our circulation, yet all is one now. We inhabit a city the most typically and representatively American of the cities of the Union. "And now the moment of awakening has arrived. The enthusiasm of a great celebration is stirring the city. A sluggish civic consciousness is being stimulated. A new era has undoubtedly opened for this ancient French settlement in midcontinent.

"And the duty now falls to earnest men of directing and utilizing that enthusiasm for the city. We dream first of a cleanly city that shall be a high symbol of moral cleanness."

tural, geological and somewhat zoological. Our streets are often swamps. Let us cooperate in an irresistible demand for the clear necessities of elementary comfort and health. Let us insist on these things to the exclusion at the time of irrelevant national issues. Our political lines of cleavage must stop short at the City Hall. Choose the best men, the really eminent citizens, for our high civic honors and make them, as beyond the seas, the crown and reward of an honorable career.

"We dream also of a city beautiful, where public benefactors shall generously give to the community noble art galleries, museums of science and history, splendid public monuments. I think of the multiplication of the city's lungs in many a park. I think of the ornamentation, sculptural and architectural, that has made Paris the artistic delight and inspiration of the world.

"And I venture to dream also of a city enlightened, where our public system of education, already good, will become so excellent that no private academy can win the people from the finer training of the common schools; where citzens proud of the higher culture and eager for its diffusion and conscious that goods, and mules, and beef, and massive fortunes, are not supermely glorious, but that general intelligence is, will foster our university until the city wins renown for its academic greatness, as Cambridge has, and Baltimore, and New Haven. For this, enthusiasm widespread and fervent is demanded; and generosity following the lead of the two noble citizens whose princely gift shall be their imperishable monument.

"For these ends of public service public spirit must be the spring and fountainhead, the spirit that glories in the city with honorable pride and rejoices in its excellence and splendid virtues.

"The time will come when good men whose virtues are but private shall be stigmatized and unpedestailed; when worth shall be tested by public service, by the civic conscience and the active love of social betterment. tural, geological and somewhat zoological. Our streets are often swamps. Let us cooperate in an irresiatible demand for the clear necessities of elementary comfort and health. Let us insist on these things to the exclusion at the time of irrelevant national issues. Our political lines of cleavage must stop short at the City Hall. Choose the best men, the really eminent citizens, for our high civic honors and make the community noble art galleries, must stop short at the City Hall. Choose the best men, the really eminent citizens, for our high civic honors and make ward of months seasa, the crown and reward of months should be seen seasa, the crown and reward of months should be seen seasa, the crown and reward of months should be seen seasa, the crown and reward of months should be seen seasa, the crown and reward of months should be seen seasa, the crown and reward of months should be seen seen seen length that the seen seen seen should be seen seen seen should be seen seen seen should be seen seen seen length should be seen seen seen should be seen seen seen should be seen should be seen seen seen should be seen seen seen should be seen should be seen seen should be seen seen seen should be seen should be seen seen seen should be seen

not been fruitless. They will not waste their incomparable heritage. They will re-member that the eyes of the Old World are upon us, eager to see that the light of the West be not darkened."

WORLD HAS PLENTY FOR CHRISTIANS TO DO.

Pastor of Delmar Baptist Church Talks of the Wide Field of Labor in the Church.

The Reverend Doctor J. T. M. Johnston, pastor of the Delmar Avenue Baptist Church, preached yesterday morning from the words of Christ, as recorded in Matthew xill, 38: "The field is the world." He said: "When the ancient Jew spoke of the world his thought encompassed only the country lying round the Mediterranean Sea. This was as far as his knowledge of the earth and its inhabitants extended. But when Jesus said the field is the world and afterwards commanded his disciples to go into all the world and preach the gospel to every creature, he had in his mind every kindred tongue, tribe, nation, island and continent on this earth. The field which his thought compassed included the entire race; it embraced every human being then living on earth and all their successors to all the end of time.

"And when one becomes a disciple of this one whose vision and conception is worldwide, his own visions, sympathies and plans all enlarge. As one The Reverend Doctor J. T. M. Johnston



THE REV. DOCTOR J. T. M. JOHNSTON, Pastor Delmar Avenue Baptist Church.

THE REV. DOCTOR J. T. M. JOHNSTON, Pastor Delmar Avenue Baptist Church.

develops in the Christ-life he takes on more and more the Christ idea of saving the world; he becomes more eager to become a partner in this greatest of all enterprises. No enterprise ever conceiveding the total the common task ever committed to man—is so great as that of giving every soul salvation. There is nothing that so stirs my blood as large tasks. I heard a man once talking plans to furnish shoes for all the people of the world. I had to breathe deeper to take in the thought of such an enterprise.

"'Why,' said he, 'doesn't everybody need shoes?" The magnitude of the enterprise is what staggered me, but the enterprise in which you can be a partner, yea, even a director, is in supplying every human being with its greatest need—salvation.

"The nearer one approaches to God, the more solicitous he becomes for the salvation of his friends and neighbors, yea, his heart yearns for every child of Adam to become a child of God. The man who says, I am responsible only for myself,' confesses a narrowness and selfishness which must provoke the displeasure of God. When Christ said 'the field is the world,' he implied that the whole world is his property and we are commissioned as his soldiers to capture it for him. When we go or send any one into any part of the earth to tell the story of redeeming love to every creature. We should do it without any apology; the discipline, like his Master, should speak with authority.

"It is Delmar's duty to do all within her power to give Christ to the world. The Beriptures clearly teach that if men are

PERTINENT UTTERANCES FROM VARIOUS PULPITS.

"We enjoy flattery. Let some one stalls at the speed of our ship and it pleases us, but let them shake their heads in question and we are exced exceedingly." The state death of the state of the s

it; if it is true, we are bound to propagate the force punctuality and exactitude, but one thing will be wanting which nothing can replace and silver and gold cannot buy—that is love. But you may ask me, Have I no faith in philanthropy? No, for it has been found that philanthropy is only the false coin of charity."—The Reverend Father Kielty.

"The crusade of to-day that should be preached in America from the house tops, the holy war, is the clean fight for the honesty and efficiency of our city governments, and the conscientious selection of decent and incorruptible men of honorable standing to be our Mayors, our Aldermen and civic officers. This is a field for our young men of education and spirit. This is public spirit. This is primary morality."—Rabhi Leon Harrison.

"We hear a great deal of talk nowadays about the necessity of running the church on business principles. We need to lay equal stress upon the necessity of running business on Christian principles. We must spiritualize the secular; not secularize the spiritual."—The Reverend S. B. McKenzie.

**August Alley of the spiritual benevation of the spiritual sense, if unaccompanied by any desire to benefit their souls, are not other sand for temporal ends, we health. Let us insist on these things to be health. Let us insist on these things to

thing" for a lost world.

Do you long to be an earthly hero? No field is so inviting as the missionary field. I read a sad story the other day that thrills my soul.

Way out mid the tall grass of the Congo labored a faithful missionary and ble day. Way out mid the tell grass of the Congo labored a faithful miscionary and his devoted wife. They had a little baby 2½ years old. The wife was taken ill with a slight headache, but is better the next morning and was looking after her household duties. That night she is worse and seemed to be unconscious for a while. She takes no nourishment. Her temperature rises, and on the third night, unable to speak or bid farewell to husband and baby, she dies.

Oh, the unutterable sadness of that man's heart. Alone he had to stand at her bedside and grapple with the grim monster who would rob him of the helpmate who had stood by his side through many trying years.

years.

Alone with his trembling hands to perform

Alone with his trembling hands to perform the last sad offices for the dead and make the rude coffin which was to hide the face and the form of her who was part of his life; when every stroke of the saw was like a rending of his own flesh, and every nail driven entered his own soul.

No battle on earth ever called for greater heroism. And then, too, we should strive to give Jesus to those about us.

Oh, friends, it should never be forgotten amidst all the advancement of civilization and social improvement that human nature in its relation to God remains unchanged. The lapse of ages will never wear out man's natural sinfulness, nor will the advance of science eradicate it. Man as he is born into this world and its he grows up in it will ever need the redemption of Jesus Christ. Amidst the light of the twentieth century man needs regeneration as much as he did in the Dark Ages.

Christ and his gospel are as much needed by the philosopher of America as by the savage of Africa. Let science carry on her discoveries and art muitinly creations of by the philosopher of America as by the savage of Africa. Let science carry on her discoveries and art multiply creations of genius and literature polish the surface of genius and literature polish the surface of men, but all these cannot give a new heart. My heart is yearning for Delmar to work her immediate field. The "field is the world," says Jesus, but begin at Jerusalem, I. e., at home. Will not each of you strive to win at least one soul to Jesus during this year. "Ye shall be my witnesses in Jerusalem, in Judea, in Samaria and to the uttermost parts of the earth." Oh, for soul-winning zeal. I feel that I can somewhat realize the experience of John Knox when he said: "Give me Scotland or I die."

MODEL PREACHER'S MESSAGE AND MANNER

Doctor Ford, Who Has Been in the Pulpit Sixty-Four Years, Points to Jesus as Example.

The Reverend Doctor S. H. Ford, editor

Points to Jesus as Example.

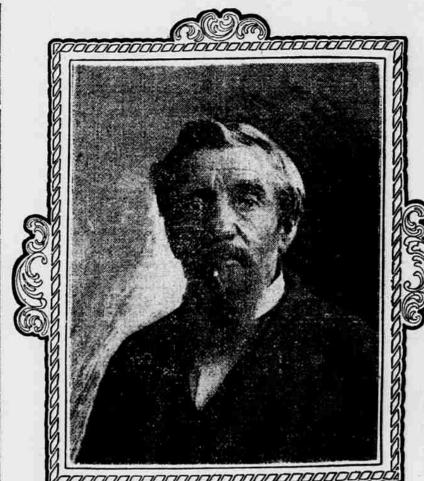
The Reverend Doctor S. H. Ford, editor of the Christian Repository and Home Circle, preached yesterday morning at the Lafayette Fark Baptist Church on "The Model Preacher's Message and Manner." Doctor Ford is now in his eighty-fourth year and has been sixty-four years in the Baptist ministry, and is the oldest active minister in the denomination. His text yesterday was from Luke ix, 11: "And the people when they knew it followed him; and he received them and spake unto them of the kingdom of God, and healed them that had need of healing." The doctor said, in part:

"Jesus-blessed be his name—was a preacher as well as a teacher, thit is, he published, proclaimed, heralded, appealed and persuaded, as well as instructed the people. He appropriated the prophetic language of Isaliah, to his person and mission: The spirit of the Lord is upon me, Because he hath amointed me
To preach deliverance to the captives:
And recovering of slight to blind:
And to set at liberty them that are bruised, To preach deliverance to the captives:
And recovering of slight to blind:
And to set at liberty them that are bruised, To preach the acceptable year of the Lord.

"That was His first sermon. It was his solemn and public acceptance of his mission as an ordained preacher, it is his announcement of what the work was to which he was called the subject or theme of his ministry. 'He hath appointed me to preach the gospel—a theme the most blessed, the most beneficent, the most beneficent, the most sublime of any in earth or in heaven-salvation through grace to lost man—a theme which occupied the mind and heart and lips of the adorable Son of the Highest.

"And he said unto them (his disciples) let us go into the next town, that I may preach there also, for therefore came I forth, and he preached in their synagogues throughout all Galilee.

"He was a traveling evangelist, an itinarant preacher, a home missionary of the



THE REVEREND DOCTOR S. H. FORD, Who preached yesterday at the Lafayette Park Baptist Church.

tion, his life; purpose, the travail of his soul, and with the eternal interests of those he addressed.

"His ambassadors, his missioned ministers—those who have his spirit, have received his message, have fellowship with him and preaches as he preached. For we have this same treasure in earthen vessels as he had in that supernal vessel, to them comes the monition of the Spirit: Let the word of the Lord dwell in you richly—in its eminence, in its fullness, in its power—and it will flow and overflow, like the mountainfed spring in season and out of season, to refresh and bless the sad and weary and thirsty souls. He—the divine man, Jesus Christ—has in preaching, as in all spiritual labors, set us an example that we may follow in his steps. Not how he would manage a fair, or a railroad, or a newspaper! Such a question is insulting to his glorious person—but how his ministers should preach salvation to lost souls. He has set before us a model as to the subject and manner of preaching—a model simple, yet sublime, adapted to all lives, to all classes, and to all conditions of humanity. He preached the gospel. So should we. He preached it with no festive shows or vesper songs or fragrant flowers or attractive forms; nor should we.

"The gospel from his lips was God's power, 'and the common people heard him

"The gospel from his lips was God's power, 'and the common people heard him gladly.' The gospel from his true ministers' lips is power still, and the people hear them still. Immortal is the inspired aphorism, 'The logus of the cross is the power of God.'

"We read (revised version) that after his twelve disciples whom he had sent forth 'preaching the gospel throughout the villages' had returned and declared unto him what things they had done' (as every preacher will have to do at the judgment seat of Christ) he took them and withdrew apart to a city called Bethsaida. But the multitudes followed bum and he welcomed them and he spake to them of the kingdom of God.

"He welcomed them. Weary, doubtless,

"He welcomed them. Weary, doubtless, he had returned to a quiet place (desert place, it is termed in the common version) to rest his tired brain and body as he did at the well of Samaria. A brief hour of rest was needed to this divinely-human being of constant labor. But he was followed by the throngs. It was nearly eventide, for we read, "When the day began to wear away." Shall he refuse to preach to them? Shall he appoint some more convenient time? Shall he complain that too much demand is made on his tired nerves? Will a frown cloud his sad face, or a murmar fall from his loving lips? No. He welcomed them. Deep interest in their efernal welfare—heavenly love, tender regard, the joy set before him in the salvation of souls, welled up before his heart, stirred his brain, beamed from his eye and poured from his lips. He welcomed them, Oh, that smile! That outstretched hand! That gently bending form! That whole presence and manner speak welcome, thrice welcome! "Would it not cheer the heart, assure the neglected, soften the obdurate and warm and win the coldest and most indifferent, fixing all thoughts upon the preacher and his preaching, as, with loving ing mellowness to his voice, he preached to them the glorious gospel of the blessed God. "He welcomed them. Did not his disciplies do the same? They had just returned from a preaching tour. They had preached to them the glorious gospel of the blessed God. "He welcomed them, Did not his disciplies do the same? They had plat returned from a preaching tour. They had preached to them he glorious gospel of the blessed God. "He welcome might have been married by the bean married by the heave had been married by the heave had been

gospel of salvation. And so we read when he had made an end of commanding his twelve disciples, 'He departed thence to teach and to preach in their cities.' And again he entered Capernaum and straightway many were gathered together and he preached the word unto them.' He preached constantly, earnestly, planly, affectionately. He preached the gospel, the word, the kingdom of God. He preached, he did not lecture on secular themes—on education, on the progress of society or civilization, or on passing scenes or occurrences.

"He preached. He did not give learned essays or public harangues. He preached the gospel of the kingdom, and anything else would have seemed like trifling with his mission, his appointment, his ordination, his life; purpose, the travail of his soul, and with the eternal interests of those he addressed.

"His ambassadors, his missioned ministers—those who have his spirit, have received his message, have fellowship with him and preaches as he preached. For we have this same treasure in earthen vessels as he had in that supernal vessel, to them comes the monition of the Spirit: Let the word of the Lord dwell in you richly—in its eminence, in its fullness, in its power—and it will flow and overflow, like the mountainfed spring in season and out of season, to refresh and bless the sad and weary and thirsty souls. He—the divine man, Jesus Christ—has in preaching, as in all spiritual labors, set us an example that we may follow in his steps. Not how he would manage a fair, or a railroad, or a newspaper! Such a question is insulting to his glorious hereoned his mensure of such a question is insulting to his glorious hereoned his mensures on the monition of the Spirit: Tet the word of the Lord dwell in you richly—in its eminence, in its fullness, in its power—and it will flow and overflow, like the mountain-fed spring in season and out of season, to refresh and bless the sad and weary and thirsty souls. He—the divine man, Jesus Christ—has in preaching, as in all spiritual labors, set us an example that

MIRACLES' IMPORTANCE IN RELIGIOUS HISTORY.

Their Significance Discussed by the Reverend Mr. Eby at Divine Humanity Church.

Yesterday morning at the Church of the Divine Humanity the Reverend S. C. Eby

Yesterday morning at the Church of the Divine Humanity the Reverend S. C. Eby preached on "The Significance of Miracle." taking for his text John xx. 29: "Blessed are they that have not seen, and yet have believed."

"No subject seems more provocative of controversy between theologians and critics than the historic verity of the Bible miracles," he declared. "Each side insists on taking the account of these ancient wonders as purported records of events of the same nature as the ordinary facts of history and science. Hence they accept or reject them without a gilmmer of perception of the transcendent truths of which they are symbolic.

"Miracles have an important place in the history of religion as affected by divine revelation. Man of himself knows nothing of God and the immortal capabilities of the human soul. This would be true if the mind had never been beclouded or befouled by actual sin and hereditary evil. The fact of evil has sunk the mind in the world and the senses, and in dark periods of the race's experience God could make himself known to man only by signs and wonders. The Bible was primarily addressed to men who had a genius for Molatry and naturalism, and hence the voice of God is heard in the thunders and threatenings of Sinal. Whenever a divine word was gvien it was driven home by a marvelous sign. The words of Messiah were hellevable, because he did 'many mighty works'. The miracles never enlightened the understanding of those who were impressed by them. They simply arrested their attention, and for the time forced them to obey the 'Thus saith the Lord.' They were addressed to a very low state of religious thought and feeling, and were meant to obey the 'Thus saith the Lord.' They were addressed to a very low state of religious thought and feeling, and were meant to obey the Thus saith the Lord.' They were addressed to a very low state of religious thought and feeling, and were meant to obey the Thus saith the Lord.' They were addressed to a very low state of religious thought and feeling, and

keep alive a blind regard for eternal verities until the church could have a rational, intelligent perception of divine and spiritual truths.

"It is childish of the theologians to suppose there is any merit in believing in miracles, because of their scientific verity, and it is childish in the scientific veritie seriously to weigh evidence for and against the historic genuineness of miracle. The miracles were wrought in the first place and put upon record in the second place, without one jot of concern for their scientific validity. Their sole mission was and is to startle us out of our hundrum belief in the grimy, sordid forces of the world, and give us faith in the omnipotent power of God to create a spiritual world for the soul instinct with love and beauty, joy and power. The untaught wonder of the ancient literalists should have its fulfillment in the open-eyed understanding of spiritual laws in a more enlightened era of church history. We must not turn our backs on the miracles, nor stupidly gape at them as unintelligible feats of divine power, but in all reverence require of them a divine message or meaning for our times.

"For the abiding fact is that man is a spiritual being, and a word of God whenever spoken is meant for the soul. The marvelous everyday processes of nature are as unexplainable and transcendent as the most striking miracle, but the processes of mind and will formation and re-formation are infinitely more wonderful and impalpable. The soul is the true arena of miracle working. It is there that the lame walk, the deaf hear, the blind see, and the deaf rise at the word of Jesus Christ. That word is actually creative. It makes a man new. It gives him a will to righteousness in place of his lust for evil; it gives him a mind for wisdom instead of an imagination full of faise and harmful thoughts; it gives him strong and gentle habits of usefulness in lieu of passion-tossed ways of living. All things are made new to the man who in heart actually believes in the character and ideals set fort

SEEKS MISSING HEIR—Chief of Police Kiely yesterday received a letter from George O. P. Turner of Churchville, N. Y., asking him to locate Charles W. Rowe, a young dentist, supposed to be living in St. Louis. The family is anxious to hear from him, as he is entitled to a share of an uncle's estate.

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